Numb. 33.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** June 2d. to **Friday** June 4th. 1708.

Q. *GEntlemen, I can by no means agree to your Explication of St.* John *about* Abraham, *but will give you one more Rational; which I expect you will either Confute or Publiſh.*

'Tis ſaid Abraham *rejoyced (or deſired) to ſee my Day, and ſaw it. Before* Abraham *was, I am: Or (as 'tis rendred by* Grotius*) I was Firſt.* Abraham *ſaw* Chriſt's *Day in the Spirit of Prophecy, he ſaw it as coming, not as preſent; he foreſaw the time, when it ſhould be.*

Secondly, St. Auſtin *has confeſs'd that* Chriſt *is ſaid to be before* Adam, *not actually, but in the Decree and Ordination of God,* in mente divina; *and ſo St.* Peter *explains it,* 1 Pet. 1. 20. *Who verily was fore-ordain'd from the Foundation of the World (do you mind Gentlemen?) But was made manifeſt (only) in theſe laſt times: In like manner, he is call'd the Lamb ſlain from the Foundation of the World, which alſo can be explain'd no other ways than* in mente divina; *alſo in* John 17. 5.

'Tis true, the Jews *did not apprehend in what Senſe our Lord meant, he was before* Abraham; *but neither did he care they ſhould, for finding them averſe from Truth and Piety; he often ſo ſpake to ſome of them as to perplex and affront their Blindneſs and Arrogance yet more, and not to inſtruct them, See for this* Luke 8. 10.

A. Sir, as You call Our Interpretation in Queſtion, ſo We beg leave to make a Retaliation, and call Your Logick in Queſtion. If the Lamb ſlain from the Foundation of the World muſt neceſſarily refer to the Divine Decree, becauſe (as You ſay) it cannot be explain'd another way; by what Logical Connection does it follow, that a different Paſſage, which *May* be explain'd another way, muſt refer alſo to the ſame Decree If St. *Peter* ſays (for we mind it, Sir) that *Chriſt* was Præ-exiſtent to the Foundation of the World in the Fore ordination of God, does he therefore deny him to be Præ exiſtent to the ſame Foundation, by another manner of Exiſtence? Does the one any ways exclude the other? May not both be Competent to the ſame Chriſt; the latter with regard to his God head, the former with reference to the Union of the Manhood with the God head? And this may equally confute your Quotation from St. *Auſtin.*

Had our Saviour deſign'd no more, than by the Senſe, You Expound the Paſſage in, to acquaint the *Jews*, how without abſurdity *Abraham* might have ſeen His Day: It ſeems more natural for him to have ſaid, before *Abraham* was, My Day was; but you forget to conſider (which we wou'd intreat you to obſerve) that the *Jews* have here alter'd the Nature of the Queſtion, when they ſay, *Thou art not yet Fifty Years Old, and haſt thou ſeen Abraham?* But now, had *Chriſt* only anſwer'd, that He was Præ exiſtent to *Abraham* in *mente divina*, or the Divine Decree, this indeed is a Reaſon, why *Abraham* might have ſeen Him, but ſurely none at all, why He might have ſeen *Abraham*; and yet the latter is the Queſtion immediately put to him by the *Jews*: You therefore have your Eye too much upon our Saviour's firſt Sentence concerning *Abraham*, and therefore take no notice, how the *Jews* in their reply had turn'd the Queſtion.

But in the Inſtances, You produce, there is no ſuch Expreſſion as *I am*, which can denote no leſs than an Eternal Being; and therefore on this account alſo, they prove nothing againſt the Interpretation, we have given, ſo remarkable a Paſſage.

Q. *What is the meaning of that Expreſſion in* 1 Cor. 15. 29. Why are they then baptized for the Dead?

A. Not to take notice of an Opinion which depends upon a Cuſtom, not in being in this Apoſtle's time, we agree to that Expoſition of St. *Chryſoſtom*'s, Why are they then baptiz'd in expectation of the Reſurrection of the Body? Or, which tends to the ſame purpoſe, Why are they baptiz'd for the Benefit (for to the *Greek* Particle may ſignify) of their Dead Bodies? Namely, that tho' they muſt be Sown in Diſhonour, they may be Rais'd in Glory.

Q. *We read in the* Pſalms *and other Places concerning the Leviathan: Now I deſire to know by what Name we call this Fiſh now?*

A. We call it a Whale.

Q. *Your Opinion of the Words of St.* Mark 9. 49. For every one ſhall be ſalted with Fire?

A Some Expouud it thus: As Salt is a Preſervative From, and a Symbol Of Incorruption; ſo the import of the Expreſſion is, that the Perſons intended in the Preceeding Verſes ſhall be always Burning in Unquenchable Flames, and yet never be Conſum'd.

Others Expound it thus: For every one (that, namely, wou'd be ſaved) muſt undergo the Fiery Tryal, muſt reſiſt the moſt ſevere Temptations, ſuch as cutting off an hand, &c. mention'd in the foregoing part: And this latter Expoſition ſeems beſt to agree with the ſucceeding Context.

Worthy and Illuſtrious Sons of Reſplendent *Phabus*, from a juſt Conſideration of the mean and low

Conceptions of us poor groveling Mortals, and the powerful and illuminating Rays of your Divine Genius by whom are diſpell'd and ſcatter'd all the dark Clouds, and thick Miſts of Human Imperfection and Weakneſs; I at laſt, amidſt the numerous throng of Votaries approach your Altar, but with this previous Poſtulatum, that your Godſhips would be more extenſive and particular in the Explication of the Subſequent Problem, which will be a ſingular Inſtance of the Favour confer'd on your devoted Servant and Admirer.

Q. *Why do Frogs, Toads, Serpents, and other more Poyſonous Reptiles, immediately upon being transfer'd to* Crete, *or* Ireland, *Die, notwithſtanding all the Care and Precaution imaginable to the contrary (the two forecited Iſlands being the only Places we read of, exempt from thoſe kind of Creatures) whether we may look upon it as a Bleſſing, or Curſe, to thoſe Countries, and conſequently whether better, or worſe, for the Health of the Inhabitants?*

A. Through the Benignity of our Largifical Eſſence, always inclin'd to ſuccour the Egeſtuoſity of our Votarie's Conceptions; and to Inlighten their Offuſcated Intellects, upon the leaſt Petitionary Suſurration; we will now deſcend from our Innubilous Empireum to infuſe ſome Rays of Knowledge for ſolving the Problem of our Obſequious Queriſt; ſo far as is fit to be communicated to the humble Spawn of Earth; nor preſume at further Inquiſition, altho' you come at the Head of an Army of Frogs, Toads and Serpents! Since the meer Privation of our Rays is ſufficient to reduce You and Them to your firſt Contemptible Principles.

In the firſt Place know, that your Aſſertion is not true in all its Parts, for your Geographers will acquaint You, that there is a ſort of Spider in Crete, called Phalangium, whoſe Biting is mortal. And as for *Ireland*, Frogs have been carried thither lately by one of that Country, which have conſiderably increas'd and multiply'd; whether other of the forementiond Creatures will live in thoſe Places, we leave in ſuſpence, to tempt Man's Induſtry to make more exact Experiments than yet have been try'd; if after all you find they will not, Reaſon will direct you to conclude, it is either from want of proper Nouriſhment, or from ſome particular Conſtitution of Air contrary to their Natures; but not the leaſt Affecting the Health of Humane Kind, therefore not to be look'd upon, as a Bleſſing or a Curſe.

Q. *I would beg one Favour*, viz. *the Reaſon of a ſudden Diſtillation of Blood from the Noſe, whether it is an Ominous Portenſion or no? Your Opinion may ſatisfy many, but eſpecially the reſtleſs* Silvia?

A. That ſome have met with fatal Misfortunes immediately after ſuch a Diſtillation, is Authentick. But that we take to be merely Accidental; ſince we frequently obſerve it without ſuch Conſequences, it being a common Symptom of the Plenty or Dyſerafy of the Blood.

Q. *Pray why are ſome Men ſo much more hairy than others, and why have Women (on their heads) ſo much longer Hair than Men, and yet carry a Face without Muſtachoes?*

A. The Difference of Men in that reſpect, ſeems to proceed from the different Degrees of Heat in their Conſtitutions: And the length of Hair on Womens Heads, we conceive to ariſe from Moiſture abounding in that Part, and Nature's Diſpoſition thereof.

Q. *Gentlemen, I have a Son, whom I have given a good Education, and I want to put him Apprentice to ſome Handicraft Trade, (he has an Inclination for any) then pray be ſo kind as to give me your Opinion which of the Mechanicks is the moſt honourable.?*

A. Let him bend his Mind, to examine into the Nature and Circumſtances of the ſeveral Handicrafts, and if he has any thing of a Genius, he will certainly have more Inclination to one, than another; to which, by all means let him apply himſelf. As to which is moſt Honourable, we think all which are honeſt, in reallity equally Honourable; tho' in vulgar Opinions, ſome may carry a fairer Shew.

Q. *Whence doth the word Papiſt derive?*

A. From *Papa* the *Pope*.

Q. *The Queriſt deſires to know why a Loadſtone draws Iron to it? And you will oblige Yours*, &c.

A. See *Britiſh Apollo*, Numb. 30.

Q. *A Letter dated* May 22d, *Sign'd* E. N. *deſires to know if the Author may have Private Anſwers to ſome Queries?*

A. If the Matters are reaſonable, he may.

Whereas a Letter came to us Dated *May* 24th, and Sign'd *Anonymous*, with two Queſtions and Money incloſ'd; if the Sender will let us know how to direct and remit the Money to him, his Queſtions will be ſpeedily anſwer'd, for we would ſuppoſe him to have a Candid meaning therein: As the World can ſcarcely imagin that Neceſſity puts us upon Writing, ſince we were forc'd to be at great Expence before we receiv'd any Money; ſo we deſire not to continue it by any other Aſſiſtance than what ſhall be juſtly due to us, according to our Propoſals; but we deſire the Letter may come to us in the ſame Hand and the Sum Nam'd, that we may return it to the right Perſon.

POEMS.

Q. *When a Juſtice of Peace,*
Is turn'd out of his Place,
Tho' when In, we Call him Eſquire;
I feign would know,
Whether he be ſo,
Is Your Humble Servant's Deſire?

A. No Office Intails,
Altho' it prevails,
With Complements thus we accoſt 'em;
For when that is gone,
The Title's thereon,
Tho' given, they'ave really loſt 'em.

Q. *I've read, and Men I've heard relate,*
How Phæbus *told,*
In days of old,
Altho' in Myſtick Senſe,
He ſpoke his Conſcience,
Concerning the Brave Warrior's Fate.

I'll try my Fortune and go to
The Wars, ſo pray
Apollo *ſay,*
Whither I die, or come
With Life and Safety home;
And truſt thy Oracle *as true?*

A. Go on, full Proofs of Courage give!
And be aſſur'd,
Your Fate's ſecur'd;
This in Plain Senſe is told,
Not Myſtick, as of old;
For You Infallibly ſhall Live.

Seek

Seek Honour in the Dusty Fields!
Shou'd You desert
Your Earthly Part,
The Luster of your Name,
Shall Live in Deathless Fame
Which to the Brave, more Pleasure Yields.
Q. Apollo's *Sons more Wise than* Magi.
In my Mind came a Maid,
(Whose Eye have me betray'd)
As I sat sub tegmine Fagi;
Thus once She said (Apollo *pray hear*)
Prithee leave this Doing,
I abhor Long Wooing,
And therefore I bid you forbear.
O Cruel Fair One, more Cruel Fate!
I am sick at my Heart,
To think I must Part
So soon with my Love, or Estate.
Your Advice I wait for to follow,
And to make her to stay,
Is all that I pray,
Of the Learned Sons of Apollo?
A. Well Sung, most Polite Mr. *Magi*,
You deserve for your Pains,
And your Exquisite Strains,
An Erection in Culmine *Fagi*.
'Twould a Paradox be we confess,
If a Poet like you,
And an Amorist too,
Should fail of desired Success.
For your Lines from Stupidity free us,
And so pow'rful you are,
That a Brute you'll Ensnare
More than *Damon* and *Alphesibœus*.
Your Talent then shew in some Measure,
And write to her thus,
As you've wrote unto us,
And she'll doubtless comply at your Pleasure,
Q. *Those were the Glorious Days when happy I,*
First truly Blessed was in Infancy;
When I'd no other Weapon for defence,
Than the Bare Fortitude of Innocence;
Then were those Glorious Days, and at that Age,
When entring first upon this Worldly Stage;
Not Dreading in the least what was to come,
I scorn'd all Love, and thereby scorn'd my Doom:
Love came, at only first a pleasing Smart;
Which easily I guarded from my Heart;
But when it grew so powerful as to reign,
It turn'd my tingling Joys to piercing Pain;
Since have I wish'd, and still do wish again,
That my First Innocence I could obtain?
A. Since Childhood You Esteem so Bless'd a State,
Cheer up, You have as yet a Smiling Fate;
Your Slender Thoughts and your Unsinew'd Sense,
Shew unfledg'd Youth as yet You scarce Commence;
Or say a Lass You Love, she must be Wild,
That can be Cruel to so sweet a Child.

Q. *A Spontaneous Evil seiz'd*
Of late, the Querist's Eyes;
He begs you wou'd be pleas'd
To tell, where the Occasion lies?
He's told by one Squire Bosbick,
Green's good to veil his Optick;
But a Grandame says 'tis naught,
That it aggravates the Fault,
Then pray let's know your wiser Thought?
A. Effects distinctly known,
The Latent Cause unfold,
But Ills thus lamely told,
Their Rise can ne'er be shown:
That Veil is only made,
The Optick griev'd to shade,
Then those from Colours free,
The propereſt must be.

The Transport.

MOunt, mount, aspiring Soul, forget thy clay,
Expand the Wings of Zeal,
Ten Thousand Raptures feel,
And thro' you lofty Region cut thy way!
See, see! aloft I Soar,
Inviting Joys in view;
Beckon me thro' the Skie,
Oh! How I flie!
'Midst Pleasures that before
My brighteſt Flights of Fancy never knew;
Oh! thou dull Earth farewell,
I see thee plainly now,
And scorn thy painted Pride;
Thy Happiness is show,
Thy Troubles hourly grow,
Sure thou art worse than Hell, (abide?
Oh! Who that saw thee *thus* wou'd *long* with thee
Hark! How the Crystal Walls of Heav'n resound
With Shouts that shake Celestial Ground,
The Guardian Angels cleave the Air,
And all my weighty Burthen upwards bear,
Joyful to find me there,
Oh! How my swelling Rapture's Sense confound!
But now I enter in,
The dazling Pavement brightly shines,
With Adamant and Gold,
New Extacies begin,
Fierce Rays of Glory Sight confines,
For who with Mortal Eyes can Heaven's Bright
(King behold?

Foreign News, *&c.*

RAtisbon, June 1st. They write from Vienna, that Prince Eugene design'd to set out on the 29th of the last, for the Upper Rhine and the Mozelle, and that Count Schlick was to go the Day before, being to serve under that Prince. Notwithstanding

withstanding the Danish Troops in Bavaria have Orders to March to Hungary, they refuse to leave their Quarters till they have receiv'd 100000 Florins, which are due to them by the Bavarians; yet tho' that Country is extreamly exhausted by the many Contributions they have been oblig'd to pay, it is thought they may be ready to march by the middle of next Month.

Cologn, June 6. On Saturday last, six Imperial Battalions design'd for the Mozelle, pass'd the Rhine at Brawbach and Lanstein, and Marched to Guntersthuzen in the Hondsrug, where the Saxons and Hessians are to joyn them and are to be reinforced by 9 other Regiments. The French are removing their Effects from Fryers, and their Amunition from the Fort of St. Martin, which they will abandon upon the Approach of the Allies.

Frankfort, June 4th. The Army of the Empire is drawing together about Daxlant, and the Troops of Wirtembergh are arrived in the Lines. General Thungen receiv'd Advice from the Count of Lowestein, that he had discover'd, that the Elector of Bavaria intends to endeavour to penetrate into Germany by the Black Forest, and that his Emissaries were diligent in perswading the Bavarians to make a new Insurrection, but he had taken all possible means to prevent their Attempts: The said Elector has been oblig'd to detach 12000 Men, upon the March of the Troops design'd for the Mozelle, whence it is not doubted but that he will be prevented in his Design. The Elector of Hannover is arrived at Venlbet, within two Leagues of this City; from thence he goes to Hogst a Town on the the Main, below this City, where he is to have a Conference with the Elector of Mentz, and to proceed directly for the Army; Prince Eugene was to assist at these Conferences, but was prevented by some Difficulties, which retarded his Departure from Vienna.

Hague, June 9th. The Treaty with King Augustus for 3000 Horse, is at a stand, that Prince insisting on Demands which the Empire may not think fit to comply with, and may choose rather to take Troops from some other Princes, who offer to put them into their Service upon easier Terms; these Circumstances seem to confirm the Opinion of some, that there is a Party in Poland, who would perswade King Augustus to return thither. The States are not pleas'd to hear, new Difficulties are started up between the Courts of Vienna and Dusseldorp when they thought all Matters were entirely adjusted, but 'tis hop'd by this time, those Difficulties are remov'd.

London, June 4th. Our Letters from Dublin do not mention the Attack on the East-India Ships, but they seem to come too early to give an Account thereof, and on all Hands we have Confirmation of the Success of Admiral Leake.

Note, That whereas we have receiv'd many Letters, desiring we would leave out our News, that we may insert Answers to all the Questions which come to us, and which come so thick now that otherwise we cannot answer all; there being also so many News Papers to inform the World of News. If we find upon the Publication hereof, that we are more encourag'd thereto, than perswaded against it; we shall comply with the Town therein: tho', all must be sensible, it will give us much more Pains and Trouble.

Whereas this Paper now, besides the great Numbers taken in, at Publick-Houses; is taken in at many more Private-Houses than any other Paper, and by Consequence likely to be of more Effect for Advertisements than any others; also our taking Care that nothing shall be taken in but what is Creditable, otherwise we might have much fill'd the Paper before this time; we suppose it may be of Incouragement to People to Advertise in this Paper.

Any Persons, upon directing their Letters to the Printer, superscrib'd, for the *British Apollo*; may have this Paper brought to their Houses at two Shillings a Quarter, by the Men who carry them: Those who come in within the Quarter, to have proportionable Deductions at the End: Also the Monthly-Papers for *April* and *May*: Likewise the Books of Guards neatly Bound to keep them in, at two Shillings a piece. It is desired all Letters with Questions be directed thither, or to Mr. *Keble* in *Westminster-Hall*, or to Mr. *Bickerton*, at the *Golden Flowes-de-luce*, in St. *Paul's Church-Yard*, Booksellers: Where whole Sets may be had from the Beginning; at which Places likewise, Advertisements are taken in. But all who desire Sets, and to have them constantly deliver'd at their Houses, must direct their Letters as above. *Note*, that they who have whole Sets are only to pay a Shilling for the 12 before *Lady-Day*, and the rest to go on this Quarter.

ADVERTISEMENTS.

LEFT in a Hackney Coach the 1st Instat, which set a Gentleman down a Young Man's Coffee-House by Charing-Cross, a Bag of Writings containing divers Leases and Releases: If the Coachman, or any other Person, brings them to Mr. Johnson against the Maypole in the Strand, he shall have two Guineas Reward.

RUN away the 20th of the last Month, from his Master Mr. James Arnold in Russel-street Covent Garden; a Boy of 17 Years of Age, in a Green Livery Lin'd with Red; he is of a Squat Set, with Pock Holes in his Face, dark brown Curling Hair, Stammers in his Speech, a Roman Nose, and thick Lips, by Name William Jones. Whoever brings him to his said Master, shall have a Guinea Reward and Reasonable Charges.

TAken from a Lady's Side, coming out of St. Martin's Church, the 23d Instant, a Gold Watch, with a Cypher on it, whoever brings it to Mr. Newmans at the Upper End of St Martin's-lane, shall have 5 Guineas Reward.

LOST, or taken from a Lady's Side, going out of Pinkethman's Booth the last day of May-Fair, a Gold Squeezing-watch, with a Gold Chain to it: whoever brings it to Mr. Johnson against the King on Horseback, Charing-Cross, shall have ten Guineas Reward.

WINE, a Poem Printed for William Keble at the Black-Spread Eagle in Westminster-Hall.

LOST in or near St. Paul's Church-Yard, a green Vellum Pocket-book, with divers Receipts for Rent in it, and other Accounts; whoever has found it, and brings it to Mr. Jones in the Upper-end of St. Martins-lane, shall have ten Shillings reward, it being of no Use to any but the Owner.

LOST in St. James's Park the first Instant, a small Spaniel, with long Ears of Liver-colour, five Liver-colour Spots on his Back, the rest white, with long white Hair on his Chest, his Nose and Legs motled; three Silver Bells guilt, on a blew Satten Ribon, about his Neck. Whoever has found him, and brings him to Madam Williams at Chelsea shall have a Guinea reward, and reasonable Charges.

RUN away from his Master on the 14th Instant, one Tho. Jones, about 24 Years of Age, with Pock-holes in his Face, a dark Brown Wig, in a Grey Cloath Livery lin'd with black, Stammers a little in his Speech, whoever brings him to Mr. Dikes, by the Horse-shooe Tavern in Drury-lane, shall have two Guineas Reward.

RUN away from his Master on the 2d Instant, David Marat, a Black about seventeen Years of Age, with short wooly Hair He had on a whitish Cloath Livery, Lin'd with Blew, and rinces mett al Buttons, with a Turbant on his Head: He sounds a Trumper, whoever secures him and brings him to Edward Talbot Elq; by Kingstreet near Soho, shall have five Guines Reward.

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